

THE REHEARSAL Of Observator, &c.

1. The Country-Man Challenges Observator.
2. The Observator's MODERATION.
3. All Right of Dominion taken from the Crown, by the Observator, the Protestant Jesuit, &c.
4. All HEREDITARY Succession Condemn'd by them.

From Saturday January the 13th, to Saturday January the 20th, 1709.

1. Country-m. I left thee, Boyes, last time Confounded. And I'm Resolv'd to Pursue thee, till either I bring thee to Sense; or Convince all the Nation that thou hast None. But thy Nasty Carcass is not Worth my While. I'll take thy Puff, thy Common-Wealh, by the Beard, Pull out her Teeth, Pair her Claws, and make an Anatomy of her, shall Fright every one that can Reckon 'em upon his Fingers; and has any Concern for Himself, his Wife and Children; for his Queen and Country, or for Old England. I've made a Devil of thee Already; And now I'll Dispossess the Devil of THEE, for He has Possest'd THEE so Long, that THOU now hast Possest'd HIM, with Uglier and more Monstrous DE- VILS, than Any Born in the Land of his Nativity. Which comes to pass in Heterogenous Mixtures.

Obs. Hard Words, and Vapouring too! This is Inolerable! I'd rather come before my Jury again, than bear this. I'd got Reputation by the Pillory, and, maybe, a Pension to Boot. But this Dog of Dogs, this Renegado of a Country-man, is, like New Converts, Positive and Assuming; And if I Answer him not, will make a Scar-Crew of me, and make me Asham'd to Show my Face in any Honest Company.

Country-m. That will do thee no Harm! For thou never Com'st into any such. Nor will any such Admit thee, Unles, as a Rare-Sew, or some Monster of HALF Human and NO Shape, that can Chatter as if he Cou'd Speak, but for Fear of being put to Work.

Obs. Thou'rt a Rascal! (Quoth Oates) And if you vex me, I'll Swear it. Thou'rt a Jesuit, or I'll be Hang'd!

Country-m. Done, Master, Done. It is a Bargain.

Obs. Thou'rt a PROTESTANT Jesuit.

Country-m. Why? I'm no Presbyterian— But thou'lt a mind to Flinch from thy Bargain, I see. But I'll Close with Thee, even upon this. I do Undertake therefore to Prove, first, That the Presbyterians are PROTESTANT Jesuits. And the Jesuits POPISH Presbyterians. Not only upon Account of their being Presbyters, who have Broke off from the Jurisdiction of their Proper Bishops; But secondly, as to the State too, That all the MOBB and REPUBLICAN Principles, of Power in the People, &c. were taken from the Jesuits and Popish Doctors.

Obs. I'll hear None of them at Present. But whence ever WE True, Noble WHIGGS had our Principles, as to the STATE-Point, of Coercing KINGS, and the ORIGINAL Rights and Liberties of the People, I Defy thee, and will Correct thy Bold and Insolent HUFFING, as if thou thought'st thou Cou'dst make it out as Plain as 2 and 3 make 5 — But mark ye a Word in thy Ear —

Prithee tell me (thou see'st there's Company Hears Us) art thou so very sure, as thou Vapour'st, That thou'rt in the Right?

Country-m. Most certainly, Sir! I think my self as Sure on't, as of any thing that can be Seen, Felt, Heard, or Understood.

Obs. O' my Conscience, this Dog aside has a mind to Try what OUR Trick of aside BULLYING will do!

Well! Since we must Engage, and that we are over-Heard, I desire you'll Treat me Cruelly, and with MODERATION. And if I Get the Better of you, I'll do the same to you.

2. Country-m. I hate Compounding! That's like one Mistrustfull of his Cause. I'll Use thee, as thou Deserv'st. What Mean'st thou by MODERATION.

Obs. It's a Catholicon, and Cures all Diseases! Take but a Dose of this, and thou may'st Drink Poison, and Break all the Ten Commandments, without any Offence! It Reconciles Churches, or No Churches, Christ and Belial, Light and Darkness! It can Transform a Rebel into a Saint, and Satan to an Angel of Light! It can make a Schismatich, a true Friend of the Church; And a Whore an Honest Woman!

Country-m. I desire a little Proof of the Last.

Obs. Why? A Whore is one of MODERATE Chastity. And your Honest Woman is IMMEDIATE in it! Stands Obstinate to it, and will rather Part with her Life, than Conform a Little, tho' but OCCASIONALLY! She Guards her Eyes and her Ears, will neither Ogle, nor Bear so much as a Jeſt, or a little Innocent Raillery, thas Tends that way. So that it is Hard for a Beau or a Man of Fashion to find Conversation for her. Therefore they Seldom come into such Company:

Country-m. She's an Errant HIGH-FLIER! And what is a Man of MODERATE Honesty?

Obs. He'll never Cheat you, but when he can Get Something by it. And will be very Punctual, with Good Looking to.

Country-m. You may Go through All the Virtues at this Rate!

Obs. Ay! And bring them so near their Opposite Vices, that you cannot tell Which is Which! I tell you, There is nothing like MODERATION for RECONCILING! For PEACE and UNION.

Country-m. Will it Recconcile Thee and Me then, since my Late Conversion?

Obs. No. Never! For you must know We have One General Exception, that is, To all High-Fliers, to All that talk of Zeal for the Church, of Schism, and such like Falsome stuff! These, our Moderation a Virtue, p. 21. calls, The most Dangerous Enemies of the English Nation — Men of Debauch'd Conscience, of the Greatest Immorality, who have lost the true sense of

of Religion, and have no Principles left, except what will Indulge them in their Damnable Lusts, &c.

Country-m. Is this Your MODERATION!

Obs. Yes. And it is good MODERATION for all this! WE have MODERATION to All that Help Us, and are of OUR side; And has any Body Moderation for any Others?

Country-m. When the DEVIL Roasted your Moderation, he let the Spit stand still; One Side was Burnt to a Coal, and the other is Blood-Raw:

But what sort of Moderation is it then thou woud'st Persuade me to?

Obs. Whenever I Engage, I desire Two sorts of Moderation in my Adversary, of Courage, lest he shou'd Beat me. And of Sense, lest he shou'd Baffle me.

3. Country-m. Come, come, no Longer Dallying! Let's to our Work. And see if I can make good what I have Promis'd thee.

I've shew'd Plainly in my Last, That thy MOBB Scheme of Government has no Foundation. That it is all Nonsense and Contradiction. Now I'll Explain the Consequences of it, and what thou Driv'st at. Not only, That the Militia shou'd not be Trusted with the Crown, but no other Trust whatsoever, not to Choose the Officers of State, or their own Menial Servants. Because there may be ill use made of all these, and Kings may Abuse the Trust Repos'd in them. And that the People may Recall whatever Trust they have given to Kings, whenever they Please. And that Any of the People may Do all this.

And Consequential to all this, That there never was any Rebellion against any King. Nor any Rising up of the People, or any Part of the People against Him, but it was by the Inspiration of GOD, and so no Rebellion! And that no HEREDITARY Entail of the Crown ought to be made, as being an Encroachment upon the Freedom of Election in the People.

Now if I can shew all these Points, not only by Inferences from the WHIGG Principles; but Plainly and in Terms ASSERTED by them, even Now, even in this Reign, then I hope I shall have Perform'd to the full what thou said'lt I Vapour'd about.

And all this I find in a late Celebrated Book of your Party, which has been often Advertis'd, and it Bears the Title we have been just now speaking of, The PROTESTANT JESUIT Unmask'd, in Answer to the Two Parts of CASSANDRA, &c. London, Printed in the Year 1704.

Out of which I will first set down this Principle, That by the word People, any Part of the People is meant. This he Asserts, p. 8. in these words, By a Part of the People, is always meant the Whole; The Greater Part includes the Less, and the Less the Greater.

This being Fix'd. We go on. He says, p. 19. Undoubtedly it was the Right of Parliaments to Dispose of the Great Offices of the Realm. And, p. 20. But whether they have Resign'd that Power, or are Unwilling to Contradict what their Princes shall do, I will not Dispute. And, p. 22. He Asserts the Right of Dominion in the People. And consequently the Choice of Sheriffs, and all Officers either for the Preservation of the Peace, or Execution of Justice.

Then, for Rebellion, see p. 17. where having Spent his Rhetorick to shew, That People are always in the Right, when they take Arms against their Prince, he Concludes, So that, I say, there is no such thing as the Spirit of Rebellion, but what is founded on the Insulting and Arbitrary Principles of the King. And, It is a Duty incumbent to Oppose Kings, even by Violence, to Prevent the Shedding of Innocent Blood, &c. And, p. 23. So Great is the Power of the People, which is Absolute in point of Right in Dominion, that for several Misdemeanors, they Deposited the said King, &c. And, p. 25. In this case, the King make himself

the Peoples Adversary, and may be used by them as an enemy.

And in this Case of the People Destroying their King, makes it a most Godly Act. And says, p. 13. That God is doubly stirs up the minds of the People. And p. 24. (the People) Doubtless God stirs up against them (their King) And p. 26. Nay, as I've said before, the People would never stir up against them, unless inspir'd to it by God.

Here all Rebellion is Sanctify'd, and made the Inspiration of God! Or rather, as before is said, There is no such thing as Rebellion!

And it makes this yet more strange, and fixes it more firmly upon the Author, That in *Cassandra*, Part 1. Sect. vi. is Implied wholly upon this Head, Whether the Male-Administration of Kings, or Unreasonablenes of the People, was most to Blame in the several Insurrections of the People? And Instances are Given of Moses, David, &c. To which this Book, which calls it self an Answer to *Cassandra*, Replies not one Word; But as an Answer to All, Asserts, That in all Cases whatever, the People were in the Right, when they Rose up against their Kings, and That it was by the Inspiration of God. By which we must suppose, That *Korah*, *Dathan*, and *Abiram*, *Abijah*, and *Shallum* were no Rebels, in this Author's Opinion, but *Holy and inspired* Persons! As he frequently through this Book Instances of the 41 Saints! Their Cause was the same!

4. He Jumps likewise with thee, Bays, against all HEREDITARY Succession of the Crown, as an Encroachment upon the Right of Dominion in the People; who ought to have frequent Elections of their Kings, as of the Mayors and Sheriffs in London, as thou speaks in the *Observator*, Vol. 2. N. 25. And positively Asserts, That the Regal Dignity can never be Hereditary.

And this Protestant Jesuit, p. 6. Having Expos'd Monarchy perfect Slavery, Adds, And what is worse, this Slavery must become HEREDITARY too. — When nothing is more visible, than that the People are Impos'd on, and lie open to all INNOVATIONS, let 'em flow from what Part they will, where this HEREDITARY Right has spread its Numerous Branches.

Now if this be not a Manifest Arraigning the HEREDITARY Succession which is settl'd upon the Illustrious House of Hanover, then Nothing I have said is Demonstration! And that All having made it High Treason to Oppose that Succession so settl'd, either by Word or Writing, I leave Thee to Consider what thou'll have to say for thy self, next time thou Com'st before thy God-fathers!

Obs. Well! If I must be Hang'd, I see I shall have Company!

Country-m. Thou'll make a FILTHY Figure at the End of a Rope! Tho' thou Deferv'lt it as well as any that Ever Wore that Collar. But I wou'd Compound for thee (to shew thy Moderation) and rather have thee Indulged upon the Statute 13 Car. 2. c. 1. Which makes it only Premunire, to Affirm, that Either or Both Houses of Parliament have any Legislative Power, without the King; or any other words to the same Effect. And this thou hast Affirm'd 100 times over in thy Observators, both in the same words, and others to the same Effect.

And thy Counter-Part, the Protestant Jesuit CHIMES in with thee upon all Occasions, he makes no scruple, p. 18. to Deny the KING's Negative Voice in Parliament. And thence Infers, p. 19. Therefore, I say, 'tis the Part of the PEOPLE to stand by the PARLIAMENT; whose RIGHT it is to make WAR, and even on the PRINCE himself, if he prove Tyrannical or Oppressive. And p. 21. makes his Conclusion upon the whole, in these words, therefore, Actually and Positively, the PEOPLE has the RIGHT of DOMINION.

So that here is not only the KING's Negative Voice, his Prerogative of making Peace and War, and consequently his Power of the Militia, but all Right of Dominion whatsoever taken from him. With this Threat, p. 9. That though ORIGINAL FREEDOM seems Asleep, it may be Reviv'd Again.

If this be not Treason, there is none in our Laws.

And let me Revive again what I before Quoted out of him, That by the People, any Part of the People is meant; And that a Lesser Part includes the Greater, even the Whole; And then let any Man Judge of the Sense of these Schemes of Popular Government! And when We can have Peace and Settlement, while any Band of Thieves may Usurp to themselves the Name of the People of England; And by their Authority, Pull down the King or Queen, and Give us what sort of NEW Government they Please!

How Beneficial it may be to the Government, to Permit such Principles to be Instill'd into the Minds of the Common People, as they are every Week in the Several Papers of the Scandalous Club, and a vast Multitude of these sort of Pamphlets; I leave to the Wisdom of our Superiors to Consider.

I will only Mind them, That K. Char. I. in his Declaration about the Militia, May 5. 1642. When he had let Matter go too Far; And the Act of Parliament 13 Car. 2. c. 6. when all was over, laid one Chief Cause of the Rebellion of Forty One, upon the Permission or Encouragement Given to the like Pamphlets; which at first were Neglected and Despis'd. To which I will only Add that of St. James, upon the Licence of the Tongue: Behold, how Great a matter a little Fire kindleth!